

Hopewell ARP Midweek Sermon
Wednesday, February 7, 2024

Romans 11:11–15

¹¹I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles. ¹²Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!

¹³For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, ¹⁴if by any means I may provoke to jealousy those who are my flesh and save some of them. ¹⁵For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?

Riches of Salvation for the World

Main idea: since the Lord, Who has assigned to each of us our service, is focused on saving all of the elect from all of the nations, each of our own service is a participation in that great and glorious work.

Introduction: why has this happened? Why does anything happen? Why does everything happen?

1. **Correcting a wrong conclusion, v11**
 1. The wrong assumption: that this is primarily about rejection. Certainly not! The “fall” of Israel was for salvation of the elect (cf. 8:29, 9:6, 9:8, 11:2a)
 2. Praising God for what he’s already done: salvation to the elect Gentiles.
 3. Praising God for what He’s continuing to do: provoke elect Israelites to jealousy.
2. **Correcting a wrong attitude, v12, 15**
 1. Learning purpose from Him Himself—riches! (cf. 9:23, 10:12)
 2. Focus on riches: the greatness of that which is coming not only to the nations but even to the cosmos.
 3. Focus on fullness: not a single elect Israelite is going to be lost.
 4. Focus on saving power: reconciling the *world* and *resurrecting* elect (but dead) Israelites.
3. **Correcting a wrong response, v13–14**
 1. Accepting our finitude.
 2. Accepting our assignment to service.

3. Assuming God's wisdom in planning and faithfulness in execution.

Conclusion: diligence in our work that proceeds from rejoicing in the Lord's work. Living in confidence about what God is doing.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Romans 11:11-15. These are God's words. I say then have they stumbled that they should fall? Certainly not. But through their fall to provoke them to jealousy. Salvation has come to the Gentiles. If they're As riches for the world. And their failure. Riches for the Gentiles. How much more?

Their fullness. For, I speak to you Gentiles. And as much as I am, an apostle to the Gentiles, I magnify my Ministry, if by any means I may provoke to jealousy those who are my flesh. And, Some of them. For if they're being Cast Away. Is the reconciling of the world.

What will their acceptance be? But, From the dead. Hey man. That sense this reading of God. Inspired and inerrant worked.

Often when something is Grievous or difficult, and And we must make no mistake that. The God Who Cries Out to Israel in Ezekiel? Why will you die of Israel? Do I have any pleasure? And the death of the wicked. Uh, indeed Grieves over. Israel, as they are transgressing, the Covenant and Rejecting Christ to is the root of the natural tree and The one into whom then we are natural branches.

Those of us who are not Jews, not Paul's countrymen, according to the flesh are being grafted into him. And there the Jews rejection of him. General rejection of him. Is leading to or has become a transgression of the Covenant with God. Visible church now. No longer being Uh, an ethnic Israel and National Israel.

Uh, they have fallen and that word appears In verse 11, verse 12, the second of the two places in which our version says fall the Place where our versions says fall, is the word for transgressing. And it is a great grief. And one may cry out. Why? When? When anything difficult or hard happens in life.

We often do cry out why? But the more we are conformed to the mind of scripture, the mind of the spirit, the mind of Christ, and the scripture. It is especially Spiritual calamities that make us to cry out why? When a More and more. Rejects the word of God and Rejecting, therefore not just a way of thinking and a way of teaching in a way of believing and acting, but When a church is rejecting the word of God, they are rejecting the god of the word.

And it becomes eventually not just a less pure. Uh congregation where all the churches on Earth, all the congregations on Earth are more or less pure. There are some That apostatize all

together. And they become synagogues of Satan, the Lord, having warned them in his word, following through on his warnings and removing the lamp stand.

The actual knowledge of The Shining, Of the favor of God in the Gospel of Jesus Christ. Uh, as is warned. And so that is the greatest grief. Some of us know the great pain. Of a father, a mother. Brother or sister. A child. Who is not believing in and walking with and delighting in the favor and fellowship of the Lord Jesus Christ, and of God in Christ.

And we might cry out. Well, in this passage. We have one of these wise. Why has Israel stumbled? I say then have they stumbled? That they should. Uh, the answer to that question is, Actually implied in the fact. Or in the way, the question is put Is the purpose for which They have stumbled.

That they should fall. There's an implication in the way the question is asked that there is a purpose Praise God. Many of us would do. Well, we have Reasoned with those who come to the utterly irrational, conclusion, that all that we see is here by chance hereby. Accidents occurring.

Among that, which is purely. Material and that's absolutely insane. We say. Do you not see that there's a designer? Do you not see the intelligence? Do you not see the goodness? Do you not see the purpose? And yet that which we say of creation, we ought to say also, Of Providence.

There's purpose and everything. Why does anything happen? It is because the Lord has purposed. It there is a reason The answer. Then to the question. Why does everything happen? By the time we get to the end of our passage, this evening is Because God is bringing in the fullness.

Every last one. Of those upon whom. He has set his love and he does not intend only to be rich to them in giving them Resurrection life, and reconciling them to himself. But indeed God is Rich towards the cosmos as a whole And when he is brought in, when he has completed bringing in, not only those upon whom, he has set his love, Those whom he is turning from their sin, turning to Christ, bringing to Faith, making right with him adopting as his own children, in Christ indwelling with his own Spirit.

When these riches of, of the glory of God have been displayed in, His Mercy upon the vessels of Mercy. Then shall the entire creation. The entire Cosmos participate in the Glorious Freedom of the children of God. He is being rich in goodness. To. His creation to all the cosmos.

Why does everything happen? Because God is carrying out his plan. To redeem, not only for himself those people whom he has set upon whom he has set this electing redeeming love from all eternity. But because everything is moving forward. To that new heavens and new Earth. That final and full creation of creation.

That is suitable for God. The To dwell in the midst of. As the firstborn among many Brethren. This is the why of everything? It's the why that we lose sight of? When we who are finite and living Moment by moment, not seeing the end from the beginning and existing outside of time as as God does even as he acts in time upon us.

That's the why that we lose sight of. And we come through great, griefs. And that's why it's so helpful to us that the Lord in his Providence has brought us to this passage this evening. You can hear the wrong conclusion in verse 11. And so the first thing he does is he can correct, the wrong conclusion.

And then using language that we have already highlighted in verse 12 and verse 15. He corrects the wrong attitude from which our wrong conclusions have come. And correcting. The attitude that we have and the conclusion to which we come, he corrects our wrong response. And so we come now.

For God's remedy. Uh, putting away. Our discouragement putting away our ingratitude putting away, the conclusions that we make from that. So that we will come rejoicing over the riches of his goodness and concluding that he is carrying out his plan of redemption according to the riches of his goodness.

And therefore, each of us being stirred up all the more To the part that he has given us right now. Where he has put us. And when he has put us, Devoting ourselves independence upon his grace, To what he has given us to do. First then verse 11 correcting a wrong conclusion.

I say. Have they stumbled that they should fall. Certainly not. This is the ninth and final time, that This phrase. That. Is translated here, certainly not. Appears. In the book of Romans and in each one there has been some way of thinking or some response especially to God's word especially to the gospel.

The gospel of grace or in this case what God is doing in bringing his salvation By way of what is announced in the gospel and even by the announcing of the Gospel itself as he brings his salvation, according to his plan, has Israel as a nation and particularly has elect Israel.

Stumbled that they should fall and he says, certainly not. God forbid says Some of the translations in these places. Although the name of God, the title of God does does not appear in the phrase. It's from It's from the verb for the Genesis or something or the bringing forth of something, may it?

Not even begin to be may, we should not even begin to think that way. Have they stumbled that they should fall. Certainly not. Let it not even have the beginning of of being, of course not. Rather. Through their fall to provoke them to jealousy and we find out then who the them is and who the they is, this isn't just National Israel.

There's a focus here on elect Israel. You remember that? Uh, there are those whom God has for you? Those are The ones who have been brought to love him by God's calling them according to his purpose. We heard in chapter 8 and verse 28 and Those whom he foreknew, he then predestined to be conformed to the image of his son and having purposed that for them in the love in which he foreknew them.

Then in time he calls them to himself and he brings them to Faith in Christ and they are made righteous with God through faith in Christ Jesus becoming For them all of their righteousness. Uh all of the righteous standing before God and those for whom he has done this he will most certainly complete making them to be like Jesus bringing them into the glory of Jesus predestined called Justified glorified and and so not all Not all are Israel who are descended from Israel and there's this distinction.

Between National Israel and elect Israel that he highlighted in chapter 9 and verse 6. Uh that the Israel of the flesh are not the same as the Israel of the promise and then into verse 2 of this chapter just a couple weeks ago, God has not Cast Away his people whom he For.

That his Focus, whether it was At the time. Of. Moses or whether it was at the time of Elijah and what and even now at this time, during which, the Apostle is writing, His focus is upon those elect, whom he is saving. From within The. And so the conclusion must not be, they have stumbled so that they should fall, of course not.

Yes, Israel as a nation is stumbling. And yes, even some elect Israelites have stumbled. But God's plan for them is not yet complete, is it? Those who are those upon whom God has set his love, his plan for them is not yet, complete for a believer who is struggling in the midst of uh in the midst of your sanctification.

There's you're struggling with difficulty in this life. Of some other kind. You know that God who has given Christ for you surely together with him. Gives you all things, what he has intended for you is not yet complete. If you, if you go through stumblings in your life, he calls you to repentance.

He shows you the kindness and patience and brings you To repentance and whatever it is, that that you go through. It is part of what is in between being justified and being glorified but even for those who are not Believers, even those whom we love or with whom we are acquainted, And they are rejecting the Gospel of Jesus Christ where there is life.

There is hope we do not know. Who the elect are. But we do know. That they're stumbling. Is never unto their falling, they're not plummeting to their death. And so, we have reason in God to For everyone who is stumbling. That they may yet be provoked to jealousy. They may yet be provoked to abandon all other purposes in life and all other hopes in life and all other Pleasures in life.

And by the spirit of God, using the word of God, that they may be brought to Faith in Jesus Christ. So we must be careful, drawing conclusions. Because God has his elect and he is saving them. And so, we must not draw those conclusions either in discouragement or despair, nor in a sensorious, or judgmental Spirit.

We must love our enemies. And hope and pray. That they have not yet stumbled that they should fall.

Notice what the? Apostle is focusing on here. He's not just focusing upon elect Israelites. Who will be provoked to jealousy. He sees what God is doing. He says, salvation has come to the Gentiles. Now, he's not saying here, is he That every last non-jewish human was being brought to Faith in Jesus Christ.

And yet, when he speaks of the Nations, the focus, as he speaks of the Nations is upon Those whom, God is saving from out of the Nations. God's focus in this verse God's focus in all of history. Is upon the elect. Whom he Excuse me. Upon the elect whom he is saving.

And so, Teaching us here to draw conclusions based upon what God is doing in Salvation. What he has already done. According to the end of verse 11, as he has brought salvation to the Nations, And there are elect from among the Nations who are being saved and what he is continuing to do, is provoke elect Israelites to jealousy, even from among those who have stumbled.

Praise God. And so in the first place, he corrects the wrong conclusion. And one of the reasons then that we come to these wrong conclusions, we see what is Is happening and we we conclude negatively Is because we are looking at things with the wrong attitude and so verse 12, corrects that wrong attitude in verse 15 is going to pick up that correction again.

It says, now if they're As rich. For the world. Riches for the cosmos. And their failure, the incompleteness so far? Of the saving of elect Israel. As rich. For the Nations. How much more their fullness. In other words, it's impossible. It's impossible that the number of elect Israelites, who would be saved would remain incomplete.

It must be filled out, it must be completed. In fact, that's what God is doing. There are not only the, the particular ones whom he has foreknown in Israel now that his salvation is going out to the Nations. We know that this isn't just uh some kind of accidental overflow.

That there are particular ones whom God has foreknown from all the nations. And so it's like children a treasure hunt. Where there are those there are specific ones. In all the nations. There are specific ones throughout all the centuries upon whom God has set that electing treasuring love And as he works according to his wisdom and as he's faithful, according to all of his promise, and as he's powerful to execute all that he has planned.

He unearths sworn after another of these precious ones upon whom he set his love and he is filling time, filling history. With the riches. Of his goodness and of his glory. And so there are the riches of God among the Nations and the fullness of the riches of God towards Israel and indeed the whole Cosmos which just now so far, you have the world that is in bondage to corruption and Decay.

And and that that bondage is reflecting what happened in our first Father, Adam. And yet, now, there are even within this Cosmos even within this creation. There are those who are no longer in that first, Adam, but who are in the last Adam, Jesus Christ. And you're starting to see break into the, the dark Fallen creation, these who are joined to Jesus.

And the more they the the more they accumulate, the greater the riches towards the cosmos is seen and we've been we've been groaning forward with that creation since chapter eight, to see the final fullness of all of the riches of God, the revealing of the sons of God and that adoption, that is the Redemption of their body.

And the glory of which there is no comparing to the light and momentary afflictions that there are now. And so what we are to see as the Lord continues to carry out his work, what we are to assume the attitude that we are to have is that God is being rich in Saving.

Goodness, God as being rich in saving power. God is being rich in the wisdom, in which he carries out this goodness and his power. We don't have to hope for a socio-political economic takeover of the country in order to be optimistic, Believers. Because we are taught by the Bible.

We are taught by this passage to Rejoice over the riches of God as he is gathering in the fullness. Not only from the Nations, but also from Israel, which will not remain partially saved elect Israel, will all be saved. And indeed, he's already begun to be rich. To the cosmos itself.

By those new creatures in the last Adam, his son. With whom he has begun to fill it. And it will one day be transformed. Just as Christ already. Is in his glorified body and we in the day of the Redemption of our bodies, the resurrection Will be glorified with him physically and there will be a glorified Cosmos.

And so we ought to focus on riches. We ought to focus on fullness indeed, focus on this saving power. Because as God reconciles, The cosmos to himself. You see in under the first Adam? And, and he has this dominion and And we see what has happened to the creation.

It's not rightfully his anymore, is it? Heaven and Earth belong to the Lord, Jesus Christ, this heaven and this Earth. Belong to the Lord Jesus Christ. It is the last Adam who has taken his seat on the throne and he says all authority in heaven and on Earth has been given unto me.

And so God is in Christ reconciling, not only elect men and women and boys and girls but indeed the whole Cosmos. To himself and he appeals to us. Doesn't he to be reconciled to

God? Don't you see that? He who knew no sin was made to be sin, so that we might become the righteousness of God in Christ Jesus.

And when he has completed that work of bringing every last one for whom, he has done that to Faith, Then we will see the completion of the reconciliation of the world. And you don't have to wait for the resurrection of bodies to see Resurrection. Because every time he brings a dead sinner to life to believe in Jesus Christ.

You see the resurrection of a soul already? And so, Falls eager. To continue to see this work that God is doing every time he preaches and a gentile believes or every time he preaches and sometimes a Jew believes and every time he hears about another Jew who believed because they ran into a gentile believer or this Gentile was telling them about their own Messiah.

And they came to believe in him provoked to jealousy. How could this man who who was not descended from Israel? Who didn't grow up? Hearing the Hebrew Bible? How could this this Gentile man be so in love with the Creator and depend entirely upon him and be devoted to him with all his life obeying?

The very law that this Israelite is, is miserable under. And this Gentile is rejoicing under it and God provokes another one to jealousy. And it's, it's It's like witnessing so many resurrections.

And this is, if we are seeing with the the mind and the heart that this passage teaches us to see with, We see the riches of God and the certain coming of the fullness of his having saved. Every last one, we see the reconciliation of the the cosmos. And we see Resurrection from the dead.

In every conversion. And so, we don't say, oh, And so we don't despair over. When things are going badly in one place or another, Yes, we grieve over that. Which comes from unbelief. We grieve over spiritual death, but we do not see that. As the story of what is happening, the story of what is happening, is the richest of God, the fullness of his gathering in the elect, the reconciling of the world and Resurrection from spiritual death, So that we Have.

And confidence. A joy and confidence that help us also then to correct a wrong response. Certainly the Apostle Paul. Had continual grief and sorrow. To go along with this. Joy and confidence of which we have been hearing, He testified of the continual grief and sorrow that he has for his countrymen.

In the beginning of chapter nine, he testified of his heart's desire and prayer to God for them, that they would be saved in the beginning of chapter 10. And so he's not Out of that, grief and sorrow and heart's desire. Now, switching, gears and running off to evangelize Jews, why not?

Because although we are to have grief and sorrow for all the lost and we are to desire that they would be saved and pray to God, that they would be saved, they are not all assigned to us. This is actually a great mistake of our age. Because we now are able to know so much of what is happening all over the world, all the time.

And there is a generation of young people who have gone from being flattered with the, the self-esteem culture about, you know, how great they are, and how great the effect that they can have is. And and then they have been inundated with all of this information. And even in accordance with the, the False morals.

That they are taught calling evil good and good evil and, and much false information yet. They feel this immense burden that they must do something to change the whole world. But this is

arrogance and Folly. We are finite. You can't save. All of the elect. You can't bring in their fullness.

You can't fix the Fallen creation. You can't reconcile the cosmos. But God, who is bringing in the fullness and God, who is reconciling the cosmos? He has put you where you are. In your home, in your place, at your time, with those that he brings into your acquaintance and your path.

And so, this rejoicing over the, the intention of God and the ability of God, the purpose of God, and the power of God. To do all of his holy will actually liberates the Apostle. Paul. Even out of love for the Jews. To pour himself into ministering to Gentiles. So he says, for I speak to you Gentiles and as much as I am an apostle to the Gentiles, I magnify my Ministry.

You say, oh well, if only I were like the Apostle Paul And I had a Ministry. With the word Ministry, here is just the word for service. And you have been put where you are to serve, haven't you? And the one who put you, there has carved out that specific place for you.

No, you're not the Apostle to the Gentiles. There's been exactly one of those In the history of redemption in the history of the world. But even he longed for the work of God to be done, among others, that weren't assigned to him. So what did he do? He devoted himself to the part of the work that God had assigned to him.

Now, churches should Send Ministers of the Gospel with that gospel, wherever it has not been hurt.

But we don't all go. We can't or go. And so he says, I magnify my Ministry, if by any means I may provoke to jealousy. Those who are my flesh and save some of them. And the Apostle has peeled the curtain back a little bit. God has said a little bit to us here of how this is going to work in terms of converting Gentiles and then provoking converting elect Gentiles and by those converted Gentiles provoking elect Jews who have stumbled to the same faith and this weaving together of the saving work of God.

But you don't actually have to know the mechanism to participate in the plan. Do you? You know that God is going to bring in the fullness of the elect, you know, that God is showing the riches of his glory upon vessels prepared for Mercy. He's been emphasizing the riches.

Uh, since chapter nine and verse 23, when he was talking about vessels prepared for Wrath, and in the same context, he says, yes, God's Wrath is is right and good and he's willing to display it. But he patiently endures vessels prepared for wrath to show the riches of his glory and vessels prepared for Mercy.

And then, in the, in the last chapter, there is no distinct verse chapter 10, verse 12. There is no distinction between Jew and Greek for the same Lord over all is Rich to all who call upon him. And so we accept our finitude because we are not rich. God is Rich And we accept our assignment knowing That God is rich, and we assume that God has wisely planned and will Faithfully execute.

That plan. And you don't have to know how your part fits. To know that your part. Fits. So that with confidence in him and joy in him and eyes and heart and mind tuned to see riches of Glory. Riches of goodness in saving as he brings in the fullness.

You can be stirred up to diligence in your own work. That is overwhelming. To take the attitude or the mindset of seeing what appears to be going poorly, what is Grievous and to conclude,

then that things are going poorly? That the plan is off the rails. It is overwhelming to focus on that, which is being those who are being lost.

Although indeed, we should grieve for them. But that which is invigorating. Is to see that the God who is not at all overwhelmed. But is richly saving. Is the one who has given you your part. So that you can Rejoice to participate and be stirred up to diligence, diligence in the keeping of your own heart diligence in serving in your own home, diligence in your own congregation diligence, in your own Community, where he has put you, Diligence in our work, biblical diligence in our work proceeds from rejoicing in the Lord's work, as a whole And so, let us

Not.

They have stumbled. So that they should fall whether about National Israel. Or anyone else don't jump to a wrong conclusion. Based on the wrong attitude. But rather. Seeing the rich. Of God's goodness in his Plan of Redemption which he has most certainly carrying out. Let us rejoice and live in confidence.

Over what God will do. As we give ourselves diligently. To the part that he has assigned for each of us to do. However, small, it may seem to us.